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OUR SUNDAY VISITOR

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Five Minute Sermons for the Sundays in Advent

THE FIRST SUNDAY IN ADVENT

The Holy Gospel. Luke 21:25-33

(Read it in your Prayer Book)

DURING the holy season of Advent the Church places before her children the most solemn thoughts regarding the Four Last Things, Death, Judgment, Heaven and Hell. And this she does with a twofold purpose (1) in order to prepare us for the celebration of Christmas, in which we commemorate the great mystery of the coming of our Lord to be the Savior of the world, and (2) in order to bring to our remembrance the awful fact that at the Last Great Day He shall come again to be our Judge. There is a close connection between these two great truths. For our Blessed Lord in taking upon Himself our human nature, in becoming Incarnate, in being born a little child, in spending thirty-three years of His life upon earth, and finally in suffering death upon the Cross for us men and for our salvation, was animated by the purpose which is expressed in the meaning of His Holy Name of JESUS, that He might save His people from their sins, and so deliver us in the Day of Judgment. In the humility and winsomeness of the Incarnation He offers Himself to us to be our Savior. And by coming to us with this great salvation which He offers freely, He lays upon us the responsibility of accepting or rejecting Him, no less truly than it was laid upon those who became His friends, or His enemies, two thousand years ago when He walked the earth in visible form. If we accept Him all will be well, He will support us with His grace, giving us strength to overcome the temptations and difficulties of life and bestowing upon us spiritual blessings and privileges which words cannot express. If we reject Him either by hardening our minds against the truths of His teaching, or our hearts against His love; if we refuse to obey His laws, and give ourselves to wilful sin, thus crucifying Him anew before the world, then there remains, as the writer of the Epistle to the Hebrews says, "a certain dreadful expectation of judgment." (Heb. 10:27).

For He, who came to this earth two thousand years ago to be its Saviour, will come again, in His own good time, to be its Judge. When that time will be no man knows. Our Divine Redeemer, when questioned by His disciples refused to reveal the time, although He told them of certain signs by which the approach of the end of the world might be recognized as we read in today's Gospel. The Early Christians thought that the Second Advent, or Coming of Christ would take place in their own time. But the years rolled by and still He did not come. The truth is that none knows when the Day of Judgment will be, except God, and He has not chosen to reveal it to men. But we are so bidden so to live as to be always ready and prepared for it. And that is the great teaching of this season of Advent—to be always preparing and prepared for the coming of the Lord. If we keep these four weeks as the Church would have us keep them, by prayer and abstinence in preparation for the feast of Christmas it is to teach us that our whole life must be likewise prepared for the coming of our Lord to be our Judge. But there is another side to this. He who came to earth at Christmas, centuries ago, to be our Divine Redeemer; He who will come at the Last Great Day to be our Judge; the same JESUS comes each day in the Holy Mass to be our spiritual Food and the pledge to us of our everlasting life. All of us, however isolated we may be, look forward to receiving the Holy Communion during the Christmas Season. And Advent is given to us that we may prepare to receive that great Sacrament worthily with our consciences cleansed from sin by Penance, with hearts quick with love and longing for the coming of Him who said "Lo, I am with you always." Now could anyone better prepare for the Day of Judgment than in just this way? And if one's heart were cleansed from sin, and filled with love for JESUS Christ, need one fear that dreadful Day?

So our prayer, during Advent, indeed during our whole life, should be "Dear JESUS, be to me not a Judge, but a Saviour." So our life should be one constant preparation for the coming of our Lord. So "when these things begin to come to pass" we may, by His grace, be able to "look up, and lift up our heads, because our redemption is at hand."

INFORMATION CONCERNING CATHOLIC RELIGIOUS ORDERS.

[In this column we are running a series of 400 word articles on the different religious orders and congregations of men and women. Every article is written by a member of the religious community discussed.]

THE ORDER OF THE CROSIER FATHERS.

AMONG the ancient Religious Orders founded in the ages of Christian faith and heroic deeds, is the Order of the Canons of The Holy Cross or the Crosier Fathers. Founded in 1211 by a Canon of St. Lambert's Church, at Liege, Belgium, named Theodore de Cellis, it was approved by the Apostolic See in 1248. Together with St. Dominic, his intimate friend, Theodore preached among the Albigenses, and the new Order erected new houses in Belgium, France, Holland, Germany and England.

Hardly any Religious Order, however, was more severely persecuted by the enemies of Religion; and partly by the Reformation, partly by the French Revolution, the Crosier Fathers saw almost all their monasteries devastated and the inmates dispersed. Only two houses were left them in Holland, and these also seemed doomed to extinction by the edict of King William I, in the nineteenth century, forbidding them to admit novices. This edict, however, being recalled by his successor, William II, the vital spirits of the almost withered sprout were revived when several novices asked admittance and new monasteries were erected both in Holland and Belgium. At present, the order has three houses in Holland, three in Belgium, and one in Rome, with 130 priests, 35 scholastics and novices, and 41 lay brothers.

The life of the Crosier Fathers is partly contemplative, partly active. As Canons of the Holy Cross they daily recite the Divine Office in the Choir, and by their meditation, their spiritual exercises, and daily mortification of self, endeavor to conform their lives to that of their crucified Master. As for the active part, they give retreats and missions, assist the secular clergy, when called, and especially conduct colleges where hundreds of priests and model laymen have been educated. The present Bishop of Liege is one of their former students. They are sending their missionaries to the Congo in Africa, where they are working with great zeal and success for the conversion of the colored race.

Some twelve and a half years ago they settled in Minnesota, where, after taking charge of several small missions, they have of late erected a monastery and college for young men, especially for those who intend to study for the priesthood, either as secular priests or Religious, and who aspire to devote their lives to the missions of this country, or work in foreign fields. The monastery and college are situated at Onamia, Minn.

Pope Leo X, August 20th, 1516, granted to the Crosier Fathers the privilege of attaching the so-called Crosier Indulgence of 500 days to each bead, which privilege was confirmed by Gregory XVI, Pius IX, Leo XIII, and Pius X.

The Canons of the Holy Cross wear a white habit with a black mozetta or little mantilla, and a black scapular, attached to which is a white and red Maltheser cross. The habit of the lay brothers is black.—*Henry Ysermans, O. S. C.*

The Ideal Education Forms Both the Heart and Mind

(By Rev. T. Donnelly, S. J.)

WHAT a change has taken place in this our land from the days when I was born. Mr. Macaulay, as he was in the forties of last century, pointed out in a speech in the House of Commons that of 150,000 couples joined in matrimony in 1843, 50,000 men and 60,000 women could not write their names. The agitation for the extension of the franchise was in full swing. Mr. Robert Lowe, grasping the realities of the situation, proclaimed the necessity of "educating our masters." Educate, educate, educate, was the battle-cry heard on every side. Education would cure all our ills, usher in a new world, and bring back the Golden Age. To too many unfortunately, education meant nothing more than instruction of the intellect. Foster's Education Bill became law in 1871. The age of universal instruction and universal examination began. Government examiners went round to extract what the masters and mistresses had put in and to certify to the public that it was getting its money's worth. The public at large had not yet realized that "men may be gorged with knowledge and yet quite uneducated." Mere mental instruction is not enough to form the intellect, still less to form character, the true aim of education.

I take it what we as educators have to do is not to cram the mind with many facts or tit-bits of information, but to develop all

The Human Powers and Faculties

simultaneously and harmoniously, without undue preponderance of any one faculty, as far as possible, so as to "prepare the child for complete living."

The old pagan writer tells us that it is to "make a man a man." Man's distinction, excellence, and perfection is virtue, and that consists in the proper balance of all his faculties.

We may be told that what we have to do with the child is to produce a "sound mind in a sound body." Clearly that is necessary. But surely much more is demanded of us as teachers. Man is not only an intellectual, but also a moral being. Of all man's ideals, does not the moral claim precedence? Do not all other ideals hold of it? Am I right in saying this? Am I right in doing that? The sense of duty pervades all the occupations of life. Does it not penetrate into the very centre of our consciousness? How am I a person? Is it not as an ethical being? As a teacher with a class of young boys or girls entrusted to me to mould and shape and fashion, is not the supreme end I should ever keep before my eyes "to educe the child's personality," or, in other words, to make a man of him?

Pitfalls

Here are two pitfalls to be avoided. On the one hand we have had long prevalent in certain quarters the Calvinistic doctrine of man's total depravity, and the reaction against it proceeding also from Geneva, the doctrine of Jean Jacques Rousseau, that man's nature is altogether good. Surely by this time most of us are agreed that man is born into the world neither altogether good nor altogether bad. He is imperfect. Many things that are good he is able not only to appreciate, but to perform. There are some, however, though he can admire and approve, he is unable, through defect of will power, to achieve fully. To anyone who stops to consider and examine the movements in his own soul, the woof of its conduct is a tissue of aptitude for good and inclinations for evil. Education's direct aim, then, should be the perfecting of good tendencies and the restraining, the keeping in order—in other words, the mortification—of evil ones.

Probably the strongest desire in any child and its strongest motive is the desire for esteem especially of its parents and more particularly of its father. Hegel tells us the approbation of the parents represents to him his own better will and has in consequence a rightful claim on his obedience. This judgment mirrors him to himself and reflects his own worthiness or unworthiness. Gradually, by contact with his teachers and others, whom he looks upon with respect and reverence, his conscience is being formed, "till the rule and measure of self-respect is transferred from without to within." His standard now is the idea of the right, the true, the just. This

Culture of the Will

in education is far more important

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THE WOEFUL TALE OF "PAPIST" PERSECUTIONS.

FOXE AND HIS "BOOK OF MARTYRS".

III

By Robert R. Hull.

THE tale told by Foxe concerning "the judgment of God" upon one John Cooper, a carpenter of Watsam, should move a graven image to laughter. This man, Foxe said, accused some of the Protestant brethren, and while putting up a shock of corn, died like Judas, "all his bowelles gushing out," etc. Parson Prit (or Prick) afterwards visited the Watsam parish, and, while preaching, referred to the gruesome event, by way of pointing a moral, relying on Foxe as his authority. Unfortunately this very Cooper happened to be in the congregation to hear the sermon, a very lively corpse indeed. He thereupon brought an action in the courts against Parson Prit for slander. **"Athenae Oxoniensis," ed. Bliss, Vol. 2, page 789.**

Foxe thus remonstrates with one who took him to task: "I grant and confess my fault, such is my vice, I cannot sit all the day, Master Cope, fining and mincing my letters, and combing my head, and smoothing myself all the day at the glass of Cicero." A "big thumping lie" in the interests of his Puritanism seemed to lay little burden of conscience upon him. Foxe certainly must have believed that the end justifies the means!

He speaks of the Royal Commission, issued Feb. 8, 1557, concerning cases of treason and sedition, as "A Bloody Commission Given Forth by King Philip and Queen Mary to persecute the poor members of Christ." But he himself was a persecutor of the most rabid kind. This is not surprising. It is typical of the whole race of false accusers who today pose as public prosecutors of the Catholic Church. In 1575 he vociferously protested, when the laws passed to compel religious conformity were applied to two Anabaptists, and he worked with all his might, though in vain, to free them. Just four years before (1571) he had been one of the principal instigators of the laws designed to extend the same horrible punishment to Catholics. **Dr. Littledale, a prominent Anglican divine, says of him, in the Church Times of Nov. 2, 1867:**

"It is noteworthy that the **Reformatio Legum, which continued to make heresy a capital crime, was drawn up** by Cranmer with the assistance, in the main, of that prince of mischief-mongers and stirrer up of hatred, malice, and uncharitableness, Foxe, the martyrologist."

To show our readers the venom of these laws against Catholics, from the times of the Reformation down to the Gordon riots, we give herewith a rough resume of them:

No Catholic nobleman might sit in the House of Lords or in the House of Commons. Catholics could vote at no election and were compelled to pay double the amount of taxes. For staying away from Protestant services, they were fined 20 crowns a month. They had no rights before the law, could not bring suit, etc. A Catholic woman married to a Protestant forfeited two-thirds of her dowry, was liable to imprisonment at any time, and her husband had to pay a tax of 10 crowns per month for her. Catholics could be compelled to turn Protestant or be banished from England for life. If they returned, they were hanged. A Catholic's property could be forfeited at any time to the nearest Protestant heir. All contracts entered into with Catholics were void. Any Catholic, who attempted to give instruction to his children, was fined 10 crowns a month, and 2 crowns a day, besides, for the schoolmaster. Any Catholic sending a child out of the country to school was fined 100 crowns. A priest was fined 120 crowns a month for saying mass, and every person hearing him was fined 60 crowns. Any priest coming from abroad was liable, if he would not turn Protestant, to be hung, drawn and quartered. Any person becoming a Catholic, or inducing another to become a Catholic, was liable to the same fate.

It is true that these laws were not always enforced. But this was the legislation of the day designed to put down the Catholic faith by violence. The American Revolutionary war marks the beginning of the change for the better. England was compelled to make concessions both to Catholic Quebec and to her own Catholic population. It is significant that the declared purpose of present anti-Catholic movements is to restore these ante-Revolution conditions.

While it may be said that such laws were but just retaliatory measures against Catholics because of their former persecutions, it must be remembered that the Catholic religion was put down by force in England, against the express wishes of the people. The famous Pilgrimage of Grace, after the separation from the Church, was a popular movement. As the great army of pilgrims moved upon London, the whole country rose against Henry VIII behind it. King Henry faithfully promised to cease his despoliations and restore the rights of his people. On this assurance the pilgrims dispersed. As soon as they had gone to their homes, their leaders were seized and executed, and the work of plunder went on. But it had been proven where the hearts of the English people were.

The Protestants of England, before Henry's time, were rebels against their king as well as against the Church. The Lollards taught that a temporal prince in a state of mortal sin forfeited claim to his crown. After the separation, the Protestants were unqualified supporters of the royal tyranny. The people of not one single country in Europe went over to Protestantism of their own accord.

The Catholic Church, the rightful owner, was in possession in all these countries. To Her had been due the evangelization and conversion of all these nations to the Faith. The her-

(Continued on page four)

The Reasonableness of Christian Faith is Shown

WRITTEN FOR OUR SUNDAY VISITOR BY THE REV. H. C. HENGELL, Ph. D., MADISON, WIS.

SEQUENCE OF THE ARGUMENT.—1. God exists. He is infinite, intelligent and free (personal). Mankind needed a supernatural revelation from God in order to acquire a sufficient knowledge of religious truths and of moral duties. In His mercy God gave to mankind this necessary revelation. The authenticity of which is vouched for by miracles and prophecies. That revelation is Christianity. Its sacred writings (the Gospels, etc.) are acknowledged by all scholars as presenting true history. They show that Christ claimed to be God, and that this claim was backed by miracles and prophecies. They show that He incorporated a Church with exclusive authority to teach Christianity to the world, that He invested His Church with essential marks or characteristics by which it might easily be distinguished from all rival institutions, that one of these characteristics is imperishability. Hence, the Church of Christ may easily be found today. Of the existing Christian churches, the Catholic Church alone possesses the characteristics of the **united, holy, universal, apostolic, imperishable and infallible** organization incorporated by Christ. Therefore, the Catholic Church is the **one and only authorized** Church of Christ.

ARTICLE XXVIII

HISTORICAL records are subject to many vicissitudes. They may be lost or destroyed or falsified. Nevertheless, we have very satisfactory records or source books dealing with the life of Christ. Chief among them are the writings of the New Testament of the Bible. There are other historical records bearing on the life of Christ that have been preserved to us but the New Testament writings chiefly the four Gospels, the Acts of the Apostles and the fourteen letters or epistles of St. Paul are so authentic, so capable to standing the most severe tests of historical criticism that it is unnecessary to cite the others in dealing with the life of Christ. Please bear in mind that we are not citing them here as inspired writings, but as source books of history. As such we shall rely on them to prove the true Divinity of Christ, and the authority of the Church which He founded.

Leaving aside, therefore, all questions of the inspiration of the New Testament writings we proceed to show that they are historical and must reasonably be accepted as such; that is to say, that they contain a faithful and reliable narrative of the past events of which they treat.

A work must be accepted as historical:

1. If it is genuine; that is to say, if it is the work of the author to whom it is ascribed.

2. If it is intact; that is to say, if it has come down to us without substantial change or corruption of its original text.

3. If the author himself is trustworthy; that is to say, if it is evident that he knew the facts and truthfully recorded them.

It is then our task to show that the Gospels and other New Testament writings which we shall cite in proving the Divinity of Christ and the authority of His Church, can satisfy the three tests of **genuineness, integrity** and **truthfulness.**

We shall show their **genuineness** by external and internal evidence. Their **integrity** will be evidenced by the reverence with which the early Christians guarded what they considered sacred texts from change or corruption. Their **truthfulness** will be evidenced by the character and history of the writers and by the impossibility of fraud as to the facts which they set forth.

(To be continued)

Father Smith Instructs Jackson in the Catholic Religion

An Instruction on Indulgences.

FATHER S. Tonight our instruction will be on the much-misunderstood doctrine of "Indulgences." I should like to know whether you fully grasp the significance of Indulgences from the Catechism explanation.

MR. J. No, Father, I do not. I can define the term, but am not real clear on the subject.

FATHER S. It might be best for me to explain first that the conception which the generality of non-Catholics have of Indulgences is most erroneous.

MR. J. What do they believe to be the Church's teaching?

FATHER S. Most of them suppose that an Indulgence is a pardon of sin for money, or even a license to commit sin.

MR. J. I told you the other night that I had heard this, but do you really think that they entertain such notions?

FATHER S. I am sure of it; recently an aged minister, one who preached for thirty-five years, but who is now drawing a pension as a superannuated minister, told me that the universally accepted definition of "Indulgence" by the non-Catholic world is "a license to sin for a remuneration."

MR. J. Where did they get such ideas?

FATHER S. Well, they contend that the so-called Reformation of the Sixteenth century was occasioned by the sale of and traffic in Indulgences; this is evidence that they are, or were, sold.

(Continued on page four)

Editor Has Sane Views on Perennial Divorce Question

SEPARATION, NOT DIVORCE

CONVINCED that the present laws are conducive to the greater spread of divorce, now slowly being recognized as a social menace because of its insidious destruction of the imperatively necessary family unit, sociologists are advocating the simpler remedy for marital infelicities of a trial separation.

"There are now about 5,000,000 divorced couples in the United States, which gives the observer some approximation of the number of children attached to broken homes. According to penologists, it is from these semi-waifs that the criminal class constantly is recruited. From this source, too, come the vagrants, the idlers and the 'hoboes' to a large extent.

"Investigation has proved that divorce petitions and answers are usually insincere and not dependable, being based upon white-hot sex antagonisms, wounded pride and resentments which are tensest at the time the trials are being carried on. Experts advise that the Courts, instead of taking final action, decree a separation for one year, and at the end of this period take up the cause for complete decision.

"If, at the elapsing of the twelfth month, the parties still are determined upon absolute parting, the Court will appoint a commission to investigate and report a recommendation for the division of the children and the distribution of the assets of the couple. Participation of the church is not advised in divorce matters by these experts, whose aim is to exclude sentimentality, idealism and personal feelings, as much as possible and reduce the question to one of strict materialism, which it is in a large degree.

"The Ohio General Assembly has rejected several bills which sought to prevent remarriage of either of the divorced persons for a year after the decree was announced, the committee recognizing that this was not curative of the disease, but rather a penalty. Having tried all other nostrums and failed it will perhaps do no harm to give place to this new proposal and make of it a practical experiment. Certainly many of those described in the Carleton poem, "Betsy and I are out," would repent hasty words and hasty actions after being deprived of the familiar and loved presence of a partner for a whole life.—**The Enquirer, (Cincinnati, O.)**

How This Lady Would Reform the Social Life

(See Letter in Readers to Readers Column).

THE GARB OF THE III. ORDER FRANCIS.

"Let your modesty be known to all men. The Lord is nigh."—Phil. 4 5.

WHAT honest Catholic woman who fully understands her position as a Christian, does not actually suffer shame and confusion in these days when she beholds those of her sex and communion boldly entering the House of God, yea advancing to the Table of the Lord, scantily arrayed in true pagan style.

In this materialistic age evil grows bolder and still more bold. Customs and manners that once shocked even those of lighter morals are today embraced by many who still want to be honest. But lewdness seems to be the order of the day, and almost unconsciously they imbibe the spirit of the age. Our own Catholic women are being taught by the world today, that they have a right to share in the wonderful "new freedom" which is naught but the vilest slavery in disguise.

This is an age of disguises on the one hand and bald shocking exposure on the other, showing the spirit to be [illegible] of inconsistency and evil. The things that ought to be exposed are disguised and that which should be covered is bared to public view.

This is a daring age and it is going to take bold strokes on the part of Catholics to offset the glaring evils that pervade society and hesitate not to invade the Holy of Holies.

Those Catholic women who had so far lost their hold on the real import of Christianity as to appear before the Vicar of Christ, scandalously dressed, are giving Catholics plenty of advertising of a rather dubious sort in secular papers. What do such news items as that tell the world, but that Catholic women in great numbers have bowed their knee to the Baal of immodest fashion? For if the women, who are now criticized for appearing before the Pope in the shameless styles of the day, had not seen plenty of their sisters in many places entering Catholic Churches receiving communion in improper dress, they would not have had the temerity to present themselves to the Holy Father in such a way as to shock him.

The forwardness of immodesty today calls for the parade of modesty.

There is at hand in the Church a wonderful institution which was devised by a great saint of God, who lived in times as weak in faith and morals as our own.

Amid the shocking abuses of the days in which he lived, he stepped

(Continued on page four)

ADVERTISING COPY FOR YOUR LOCAL PAPER.

In this space, for some time to come, we shall publish sample advertisements which you may have reproduced in your local newspapers. It is the only way of reaching non-Catholics with the truth about your Church.

DOES ROME CONTROL THE PRESS?

FOR HARMONY AND BETTER UNDERSTANDING

Solely in the interest of national harmony and of Christian charity this series of explanations is presented to the readers of this paper.

A studied effort is made to avoid controversy, but any questions asked in good faith will be answered if addressed to the person whose name and address appear below.

PROTESTANTS IN CHARGE OF ASSOCIATED PRESS.

You have often heard that "Rome Controls the Press," while Catholics have always maintained the contrary. Who is right? Well, read what the Commercial Appeal, of Memphis, Tenn., said very recently (August 12, 1923):

"There are fifteen directors in the Associated Press. They are elected by the members after public nomination of two or three candidates for each position. All of the directors are Protestants except one. That one is a Jew. The southern directors are Clark W. Howell, editor of the Atlanta Constitution, and Fred I. Thompson, editor of the Mobile Register and the Birmingham Age-Herald, some of the directors are Presbyterians, some are Episcopalians, some are Methodists and some are Baptists.

"We don't know how hard any of them practise their religion, but there is not a finer body of Americans in this country. Just now we recall that Mr. E. H. Baker, editor of the Plain Dealer, Cleveland, is one of the most active Y. M. C. A. workers in this country.

"We can't imagine that Mr. Clark Howell or Mr. Fred Thompson would permit the Pope to take over the Associated Press without a public protest.

"Melville E. Stone, for many years general manager of the Associated Press, is a Methodist and the son of a Methodist preacher. Frank B. Noyes, president of the Associated Press, is a Protestant, and has been at the head of the organization for twenty years. He is the editor of the Washington Star.

"Frederick Ray Martin, general manager of the Associated Press, is a Harvard graduate and a New England Congregationalist. Mr. U. L. McCall, superintendent of all the Associated Press operations in the South, is a member of the Baptist Church.

"Considerable free lying has been done about the Commercial Appeal in the carrying on of this propaganda.

"We never paid any attention to the religious affiliations of anybody on this paper until people who didn't know said what they were and said the Commercial Appeal was what it was not."

If any religious organization, therefore, had a grievance, the Catholic Church would have, because even the well-intentioned Protestant often fails to get the Catholic viewpoint in transmitting news which relates to the Catholic Church. This possibly explains the many colored reports carried in the Associated and United Press from Rome.

Yours for Harmony,

NAME

TOWN

CONVERT-MINISTER ANSWERS A CORRESPONDENT.

By C. L. Harbord, former minister of the Christian (Disciple) Church.

Philadelphia, Pa., July 16, 1923.

Rev. C. L. Harbord,
Kansas City, Mo.

My Dear Sir:

I recently received from a Roman Catholic friend of mine, a copy of a R. C. paper called "Our Sunday Visitor," the paper is published in Huntington, Ind.

In this edition I notice laudatory remarks by you of the R. C. Church.

It is quite natural I should be somewhat surprised to read such remarks, especially coming from a minister of the Protestant faith, and one whose calling is that of leading others in Gospel Light, and in accordance with the teachings of scripture.

Am I to understand that you approve of the teachings of the Church of Rome?

That you agree with this Church that the Apostle Peter was the first Pope, and that the Pope is the Vicegerent of Jesus Christ?

Infallibility of the Pope.
Transubstantiation.
Purgatory.
Prayers to the Virgin Mary, and numerous Saints.
Confessional, and power of the priest to forgive sins, as well as other doctrines this Church teaches.

Your reply will be appreciated.

Yours truly,

J. D. BLACKWOOD.

Kansas City, Mo., Oct. 25, 1923.

Mr. J. D. Blackwood,
808 Chestnut St., Room 423,
Philadelphia, Pa.

My Dear Mr. Blackwood:

I am in receipt of your letter of July 16th in which you asked me several questions in regard to my attitude toward the Catholic Church. These questions I shall be pleased to answer. The article to which you refer in "Our Sunday Visitor" is a part of an article published in two Kansas City daily papers, Jan. 8, 1915, in which I gave several reasons why I had joined the Catholic Church. You, no doubt, overlooked the Editor's foot note.

I am pleased that you have among your friends a Catholic. As a rule I find them to be a most excellent Christian people, possessing a very high standard of moral and Christian virtue. I think it very fine of your friend in giving you a copy of "Our Sunday Visitor." We in Missouri think it a most excellent paper. Every issue is full of truth beautifully written. It furnishes food for one who thinks.

Yes, my friend, I very often make "Laudatory" remarks about the Catholic Church. I am strong for the Catholic Church, because it is the Church that Jesus Christ founded. For almost two thousand years the "Gates of Hell" have been very busy, but they have not prevailed against her.

You do not say so in your letter, but I am taking it for granted you are a member of the "Disciples"; if so, I wish to congratulate you upon the interest you take in your ministers, in keeping them "in accordance with the teachings of Scripture." Church history teaches that beginning with St. Peter down to the present time the Popes have all tried to keep their priests and teachers in the line of duty according to the teaching of Our Lord.

Now, my dear sir, I am sure you are honest in your inquiry, and I shall take great pleasure in trying to answer each of your questions in order. Every one who asks an honest question is entitled to an honest answer. The quotations in these answers are from the "Standard Edition, Catholic Belief and Catholic Religion."

QUESTION ONE—"Am I to understand that you approve of the teachings of the Church of Rome?"

Yes, Why? Because the Church that is now in Rome is the same Church that was established in Jerusalem by Our Lord and Savior, Jesus Christ, in the year of 33, and it has come down to us in an unbroken succession to this day.

The divine commission was not given to some sect of the sixteenth century, or later, but was given to the Church He Himself established in the first century. Our Lord said in His farewell prayer: "As Thou didst send me into this world, even so sent I them into the world" (John 17:18). Again: "He that receiveth you receiveth me, and he that receiveth me, receiveth him that sent me" (Matt. 10:40). To this same Church Our Lord said: "All authority hath been given unto me in heaven and on earth: Go ye therefore, and make disciples of all the Nations" (Matt. 28:18:19).

Now, my friend, I understand these words to have been spoken to the Church of the first century and not to a self-constituted body of men anywhere from fifteen to nineteen hundred years this side of the first Pentecost after our Lord's ascension.

The Church of the first century has certain attributes and certain marks which distinguish it from all other organizations, and by which it may be known. My friend, I want you to grasp what I am now saying: "The attributes" of the Church are three: "Authority," "Infallibility," and "Indefectibility." The marks of the Church are four: "It is One," "It is Holy," "It is Catholic," and "It is Apostolic." Now sir, the Catholic Church and the Catholic Church alone possesses these distinctive marks and attributes, and it alone dates back to the days of the Apostles. Therefore, I approve and I have accepted the teachings of the Catholic Church.

QUESTION TWO—"That you agree with this Church that the Apostle Peter was the first Pope?"

Yes, Why? Our Lord said to St. Peter: "Blessed art thou Simon Bar-Jonah for flesh and blood hath not revealed it unto thee, but my Father who is in heaven, and I also say unto thee, that thou art Peter, and upon this rock I will build my Church; and the gates of Hades shall not prevail against it. I will give unto thee the Keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16:17:9).

That St. Peter was the first Bishop of Rome many Protestant writers agree. Dr. Cave in his "Literary History of Ecclesiastical Writers" says: "That St. Peter was the first Bishop of Rome we affirm boldly with the whole multitude of the ancients. We give testimonies above exception taken from the remotest antiquity. Ignatius, disciple of St. Peter, Papias, a hearer of St. John, Iranaeus of Lyons, of apostolic times, Dionysius of Corinth, Tertullian, Cajus and Origenes. After names so venerable, and after monuments so clearly and constantly attested."

"Bussen who in a letter to the Times, June 5, 1871, admits the coming of St. Peter to Rome in the year of 42."

"Eusebius says that St. Peter, having preached the Gospel in Rome, persevered twenty-five years Bishop of Rome."

"St. Jerome calls St. Damasus the successor of the fisherman, and his chair the Chair of Peter."

Now, sir, as the Apostle Peter was the first to receive the divine commission, and the first to receive the Keys of the Kingdom of Heaven, and in the light of the history of the early "Church Fathers," I believe and agree with the Catholic Church that St. Peter was the first Pope.

QUESTION THREE—"That the Pope is the Vicegerent of Jesus Christ?"

Yes. The word "Vicegerent" is defined as: "An officer acting in the place of another," "one having a delegated power." In the light of the Holy Scripture and upon the testimony of Church history who would call in question the right and authority of St. Peter given to him by Our Lord? The word of God and the voice of His Church have answered this question for all time to come.

Our Lord selected men to direct the affairs of His Church and told them that: "He that heareth you, heareth me" (Luke 10:1). The right of the Church and the authority of Her visible head on earth was never called in question until the sixteenth century. Keep this in mind, dear friend, Our Lord knew what was best for His Church and His children. He equipped His Church with infallibility and selected a capable Vicegerent before He ascended into heaven, and that divine order of things has ever been maintained. I realize how you and others feel and think regarding these matters, but brother, the Lord's way is the only right way. That way I have resolved to go.

QUESTION FOUR—"Infallibility of the Pope?"

Yes, Why? I believe in the infallibility of the Pope as the Catholic Church believes and teaches it, but not as Protestants say the Catholic Church believes and teaches it. The common misunderstanding of Protestants confounds Infallibility with Impeccability and supposes that when we say the Pope is infallible, we mean the Pope cannot sin. Such is not the meaning of "Infallibility" and such is not the teaching of the Church.

"Words of the Vatican Council defining the Infallibility of the Pope are as follows:

"We teach and define that it is a dogma divinely revealed; that the Roman Pontiff when he speaks Ex-Cathedra, that is when in discharge of the office of Pastor and Teacher of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith and morals to be held by the Universal Church is, by the divine assistance promised to him in blessed Peter, possessed of that infallibility with which the divine Redeemer willed that His Church should be endowed in defining doctrines regarding faith and morals."

The Holy Scriptures clearly teach the infallibility of St. Peter, and his successors: "Simon, Simon, behold Satan asked to have you, that he might sift you as wheat; but I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again establish thy brethren" (Luke 22:21:32). It seems clear to me that Our Lord has made provision against any possible danger to which His apostles and their successors might be exposed. "By praying in a special manner for One of them that his faith should not fail, and by commanding him to establish his brethren," it would seem that the apostles were given to understand that they were to adhere to that One for whom Our Lord prayed, and follow his directions. By so doing they could enjoy the privileges of being themselves infallible guides."

"St. Peter is the one for whom Christ specially prayed; and in the person of Peter his successors are of necessity included; for Jesus was providing for the good of His Church, which was to last, not for the life time of St. Peter only, but to the end of time against the unceasing attacks of the enemy."

QUESTION FIVE—"Transubstantiation?"

Yes, I believe in Transubstantiation. "Catholics are continually shocked to see professing Christians treat this great Sacrament as did the unbelieving Jews of Our Lord's time." Catholics do not claim to understand just how Our Lord is present in the Blessed Sacrament; they do not, however, refuse to believe. Our Faith is founded upon the authority of Jesus Christ.

"It is no harder to believe that He remains with us in some mysterious way under the appearance of food, than it is to believe that the Son of God dwelt among us in the form of the Carpenter of Nazareth." At the Last Supper before He died, while they were eating, He took bread and blessed it, and broke it, and said to His disciples: "Take, eat; this is my body." Then He took a cup, and after giving thanks, gave it to them, saying: "Drink ye all of it; for this is my blood" (Matt. 26:26-28; Mark 14:22-24).

You can not deny His statement, but you do deny that He meant what He said. Now, my good sir, if Our Lord did not mean what He said, I ask you to tell the world what He did mean. I know the interpretation the Doctors of your church put upon these texts, and no doubt it is the best they can do in trying to get away from the doctrine of "The Real Presence." "The word 'transubstantiation' has been adopted by the Church as most properly expressing the change that takes place in the Mass."

It is not necessary for us to understand the "Why" or the "How" of this fact, but it is necessary for us in all honesty to accept His word, for surely He was capable of expressing Himself in unmistakable language.

QUESTION SIX—"Purgatory?"

Yes, I certainly do. The Jewish people of the Old Law believed in Purgatory, and offered sacrifice for both the living and the dead. I know you do not accept the books of Machabees as canonical—however the Catholic Church accepted them a thousand years before Protestantism was born—you should, at least, accept them as authentic Jewish history.

Augustus Briggs in his "Study of Holy Scripture" says: "There can be no doubt that the rejection of II Machabees was due in great measure to its support of the Roman Catholic doctrine of sacrifices for the dead." The Jews in the time of Christ believed in the place of purgation. Our Lord did not reject this belief as being false, but endorsed it by His teachings. See Matt. 5:25, 26; Matt. 12:32; I Cor. 3:11-15.

The early Church Fathers accepted the teachings of the Church, and the teachings of the Scriptures on the doctrine of Purgatory. Jesus Christ placed His Church in this world as the infallible teacher of His word. It believes and teaches the doctrine of Purgatory. I accept it without controversy. There is no escape from this position.

QUESTION SEVEN—"Prayers to the Virgin Mary and numerous Saints?"

Yes, I do. Why not? I believe in the "Immaculate Conception." I believe "The Holy One born of her is the Son of the Most High" (Luke 1:43). She was honored as no other human being was honored. Her greatness arises from her "Divine maternity." Now, my dear sir, please remember this statement—No Catholic worships Mary or any other Saint—but Catholics honor the Saints because of their holiness; and because of their closer relationship with Our Lord, they ask the Saints to intercede for them. The prayers of the Saints do not detract from the mediatorship of Christ, any more than do our prayers for one another." The Catholic Church teaches that we are saved by the power of Christ. "Every prayer is through Christ." The Saints, in answer to our prayers, asks Our Lord to save us by His grace. The Church, which is the infallible teacher of His Divine Word, has from the days of the apostles to this day believed in honoring and praying to the Saints. God's word commands us to pray for one another. Mothers and Fathers pray for their children. Do you think that the prayers of a sainted mother, who has been called to be with God, will be less effective on behalf of her dear ones? Ah, my friend, in those great moments of meditation, when we are thinking on things eternal, our very souls cry out to the dear ones, who have gone up to "His great white throne," to intercede in our behalf. My sweet mother has long since gone to eternal rest. My dear sir, there is not a day my heart does not cry to her, asking her to speak to our Savior for me, a poor sinner. Your theology speaks lightly of this great truth. Nevertheless there is something Divine within every man that prompts him to seek the aid of the redeemed, many of whom we have known and loved in this world.

QUESTION EIGHT—"The Confessional?"

Yes. Every man who believes in God, and knows himself to be a sinner, has his "Confessional." The confessional is simply a place where confession is made. It is usually in a public church building and is open to all. Non-Catholics have had many shameful things to say about the confessional. To my own sorrow and shame I have been guilty of such in the past years.

Our Protestant friends should raise some new question to quarrel with us about, for the thinking world is no longer interested in "The crimes of the Confessional." Sad as it may be, I cannot help being amused at times, when I hear poor misguided people prating about the "Sins of the Confessional."

QUESTION NINE—"The power of a Priest to forgive Sins?"

Yes, Why? Because God's word and Christ's Church teach it. Our Lord said to His apostles: "Whose soever sin ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained" (John 20:23).

I am perfectly willing to take Jesus Christ at His word. If He does not mean what He says, then perhaps you can tell me what He does mean. This power was given to the apostles and likewise passed on to their successors. If not, then the whole Christian scheme ended with the death of the last apostle.

To admit that the Church is in the world today—and who will dare deny it—is to admit that she has the same power and authority with which she was endowed in the beginning.

When I speak of the Church in this connection I mean the Church that Christ founded, which has come down to us today without the loss of a single moment of time; and not some sect that sprang up fifteen to eighteen hundred years too late.

The apostles were given power to forgive sins, hence their successors possess that power. Did the American Government cease with the death of Washington? Has President Coolidge less authority as President than Washington? The apostles, as men, did not heal the sick and raise the dead, but God did these things through the apostles as His ministers. Now, Catholics do not understand that it is a priest, as a man, who forgives sins, but they do understand that it is "always God who forgives, when forgiveness is granted through the instrumentality or ministration of a priest, who acts as a minister of God."

When a criminal is pardoned, the Governor does not use his own power, but he uses the power granted him by the State. When he ceases to be Governor, that power to pardon passes on to his successor.

QUESTION TEN—"Other doctrines this Church teaches?"

Yes. Let it be once and for all understood—I trust I make myself clear—that the Catholic Church is a divine institution, and makes no mistakes in teaching "Faith and Morals." I firmly believe the doctrines of the Catholic Church and for more than eight years I have been sheltered and nourished within Her fold. I have sacrificed my friends of a life-time, and the love of my aged father, who is now gone—God rest his soul—but the returns have been infinitely more.

Yours very truly,

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Always direct questions to BUREAU OF INFORMATION or to DEPT Q. in separate envelopes. Questions should never be written on same sheet with subscriptions.

If Christ was the Head of the Church and appointed St. Peter as successor, why does not each pope appoint his successor in turn?

Christ left with His Church full authority to govern itself, though He promised to be with it Himself all days, and to send the Holy Ghost to abide with it. "Whatever you shall bind on earth shall be bound also in Heaven" was said to the Apostolic body, and of course, to the successors of this apostolic body the hierarchy of the Church. The all important thing is that St. Peter should have a successor, that every Pope after Him should have one. In many instances it would be impossible for the Pope to appoint his own successor, because he might die suddenly, and many of them were martyred unawares. President Coolidge succeeded to all the prerogatives and duties of the late President Harding, whose successor he became, even though he was not elected by the people as Harding was.

Which Pope gave to King Henry VIII the title of "Defender of the Faith?" Was the title taken away from him when he fell away from the Church?

It was Pope Leo X. Henry had written a book against Lutheranism, and defended the Church and all the seven Sacraments. Later, because of matrimonial troubles, Henry broke away from the Catholic Church, but his successors have still held to the title. Even today some English coins have the letters F. D. on them, which stand for Fidei Defensor, or "Defender of the Faith." This is testimony to the fact that the Church of England was united with Rome at and before the time of Henry VIII.

Please inform me as to the reliability of "The Life of Christ" by Giovanni Papini translated by Dorothy Canfield Fisher?

Papini is a recent convert to the Catholic Church in Italy, and his book, as written by himself, is excellent. The translation by Dorothy Fisher is also good, as far as it goes, but she has omitted from the English edition several creditable references to the Catholic Church. The reader would not get the information from the translation that Papini had embraced the Catholic Church.

Is it true, as stated in the enclosed article by one Ripley, that "Backsheesh" is collected off the tomb of Christ in Jerusalem by "those of the Catholic religion"?

No. The Catholic Church allows no alms to be collected at the Church of the Holy Sepulchre. All such collections are made by monks of the Greek (Orthodox) Church. Since about 1630 these Greeks, who are bitterly anti-Catholic, have had "rights" at the Holy Sepulchre which were purchased in every instance from the Turkish officials. At the present time, when services are not in progress, a Greek monk, who has paid highly for this privilege to his superiors, stands within and solicits alms. Most of these monks have large real estate holdings in their own title which they have purchased as a result of the generosity of the ignorant devotees. It has been found necessary to warn Catholic tourists that they are contributing neither to the upkeep of the Holy Sepulchre nor to the advancement of the Catholic religion in helping this graft along.

When the Greeks and Armenian schismatics, who assert prior "rights" at the Holy Sepulchre, are through with their services, the Catholics may use the tomb as an altar to say mass.

Catholics are as much interested as any others in stopping this shameful graft.

Are not all Catholic papers, and the Catholic Church in fact, against prohibition? Is not Governor Al Smith of New York against prohibition because of his Catholic Faith?

It would be more proper to ask: Have the many Protestants, who are opposed to prohibition, committed the Protestant churches against it? There are many Protestants, just as there are many Catholics, who do not believe that the vast army of those, who can temperately use liquor, should be deprived of its personal liberty because of the comparatively few who cannot exercise self-control.

The Eighteenth Amendment is now a part of the law of the land. It should therefore be enforced if it is necessary to call out the army and navy to do so, or be revoked.

All that the State of New York did was to repeal the special state law and place the burden of enforcement on the Federal Government. Gov. Smith happens to be what is termed "wet." Gov. Edwards of New Jersey was also "a wet." One is a Catholic; the other is a Protestant. The matter of prohibition is a political question.

Why is the Rev. I. M. Haldeman, pastor of the First Baptist Church, New York City, and one of the foremost Protestant Fundamentalists of the country opposed to prohibition? He is the author of many books on the Second Coming of Christ. Rev. Haldeman emphasizes that Jesus Christ, while here on earth, never spoke against "the saloon" or "the liquor traffic." Jesus, he says, did oppose drunkenness and intemperance, and aimed rather at cleansing the hearts of men by Divine Grace than to impose a morality upon them by external legislation.

Why is Evangelist Ernest G. Crabill, of Binghampton, N. Y., prominent in the Gospel Missionary Union, opposed to prohibition? In his pamphlet entitled "The Folly of Reform," he says that Kansas is the most difficult of all the states in which to do evangelistic work, because there, the people are proud-hearted, trusting to prohibition and other reform schemes designed to clean the outside of the cup, and, therefore do not feel their need of Christ as their Saviour.

These two Protestant divines say that the Gospel of Christ makes them oppose prohibition, because prohibition is incompatible with the Christian program of individual regeneration by the Holy Ghost. Are they against prohibition because of their Protestant faith? Both of these Protestant ministers are on record as opposed to the Catholic Church.

Very Sincere. You may have grounds sufficient for a separation, but you would never be justified in getting married again during the lifetime of your husband. Permission for such separation should be sought from ecclesiastical court through your pastor.

C. M. H. Order our pamphlet "Explanations for a Stranger Attending Catholic Services."

Thanks to Jesus and the intercession of St. Antony, for peace of mind, vocation decided and the Grace of leading a pure life. I promised publication in O. S. V. if my requests were heard.—A Reader.

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OUR SHORT STORY CONTEST

THE SHEPHERDESS.

By
ANNE SCANNELL O'NEILL
Author of "The Awakening Hour," "The Land of Eternal Youth," etc.

"Oh, Bob!—Bob Willard! hello!"

The young man who was turning into the Krug Summer Garden halted at the ringing shout, and locating the smiling chap in a racing car at the curb, with outstretched hand, strode forward to greet a fraternity brother.

"Wick West, of all men! What brings you to Omaha?"

"Business," West laughed. "Mother covets a controlling interest in the street railway system, and I'm acting as figurehead until her lawyers secure it for her. I'm but just back from the Elgin races and fairly fagged, I can tell you."

Willard's eyes traveled from his friend's face to the French car, and noting that it was a Peugeot, remembered something.

"Why you must have been the Richard West that cleaned 'em all last Saturday?"

"Yes," indifferently. "You haven't forgotten my winning propensity, have you Bob?"

"Hardly. It seems but yesterday that we carried you on our shoulders across the Georgetown campus following our last victory over Yale. I shall never forget the day you . . . ."

"Forget it, old man. Tell me something about yourself. Are you acting at a local theater?"

"Not exactly. I'm out here directing a western company of Goldman Players—motion pictures, you know. We have a studio at Florence, three miles from town. The hills out there, and the Pries Lake road give us ideal settings. By the way, we've leased your mother's old bungalow, and it appears in a picture which is being run here tonight.

"The leading actress is a local girl, and the play is going big. Better see it."

Dick groaned wearily as he left the machine. "I'm not keen on movies, you know, Bob, but the personal note sounds attractive—'the house where I was born,' you know and all that sort of thing. After we have seen it I'll run you out to your hotel."

As they entered the garden the band broke into the rollicking strains of "The Sheik," and a waiter pulled out chairs for them at a small table. Down in front the crowd pushed kaleidoscopically, intent on securing desirable seats before the screen on which "The Left Turn—Featuring Rosemary Glennon," flickered in ten-inch lettering.

As the first scene reeled off, Dick lost his air of polite resignation in a swift rush of childhood memories. There, in the foreground, he could see his crudely carved initials on the big tree behind which a fisherman was now lurking. While farther off, deep in the woods, stood the old bungalow with hospitably opened door. He almost expected to see old Margot appear in the entrance, holding aloft her spicy cookies to tempt him home. But instead of the old cook, a young girl issued from the house, and danced down the woodland path. Her arms were filled with wild blossoms and her curls fluttered gaily as she ran. From behind the tree the fisherman watched her, then smiling peculiarly, he stepped before her and the inevitable collision occurred. As the man steadied the girl she faced the audience and it seemed to Dick that her eyes held his with wistful questioning before she turned to resume her role.

Amused at the absurd thought, Dick sought to regain his habitual indifference, but he found himself so much attracted by the winsome actress that his eyes returned again and again to the screen on which she was portraying her sordid tragedy.

An hour later, as the friends motored to the Florence hotel, Willard laughingly suggested that Dick place himself and his machine at the disposal of the film company during the remainder of its stay. He was no little surprised as Dick at once agreed.

When introduced to Miss Glendon at the studio next morning, Dick marveled at her beauty. She was even more beautiful than on the screen. Her hair, he noted, was raven black, but he could not place the color of her eyes, at first. Blue or black—perhaps gray—they were Irish eyes, he decided at last.

Rosemary's sweetly confused laugh recalled him to himself. "Our director promises we are to use your machine in our new picture, Mr. West. I am so glad. You know I've never before ridden in a racing car."

"Yes," Willard explained in answer to Dick's inquiring glance; "I'll put you to work sometime this week. I'll tell you more about it, later. Meanwhile mosey around and get acquainted while we are rehearsing our big cattle scene. Come on, Miss Glendon."

At noon, Willard, finding he could not leave the studio, asked Dick to send him in something from the hotel. About to drive off, Dick noticed Miss Glendon start down the road he must travel. Stopping the car he inquired if he could not give her a lift. After a slight hesitation she accepted with a smile. "Thank you," she said, "I live but a mile down the road, and usually ride to and from my work. However I shall enjoy the ride this beautiful morning."

The sweet frankness of her manner distinctly appealed to him. She was a new type of girl to him. Those he knew were too artificially modern, and their company inevitably palled upon him. Miss Glendon's quaint views of life put a keener edge upon his perception of things, and he regretted when she pointed out a brown shingled cottage, set back in a homey garden, as her home.

Next day an event occurred which cemented their friendship. During a realistic cattle-branding scene, Miss Glendon lost control of her mettlesome horse. Of the throng surrounding her, Dick alone sensed her dread and saved her, from what was for the moment, a very real danger.

As she slipped from the saddle into his arms, her eyes seemed to question his with the same appeal which had gripped his wayward heart so strongly from the screen. After that it seemed only natural that he should wait about daily, until she was free and drive her home. Under the influence of her sweet presence a vast contentment held him, but he did not realize how far he had drifted until the awakening came.

One morning, two weeks following his arrival at the Goldman studio, Dick received word from his mother's lawyers that her business had been satisfactorily concluded. On reading the letter to Willard he was puzzled by the look of relief in the young director's eyes. "Then I suppose you will now be rushing back to New York at once, won't you, West? I'll be sorry to have you go. It's been like old times to have you about." Willard's voice sounded a bit insincere, but Dick answered his question with easy nonchalance.

"There's no hurry about New York, Bob, I'm enjoying this new experience, and expect to remain a while longer."

Willard's honest eyes clouded: "I'm sorry to hear you say that, Dick. I had hoped to be spared an unpleasant task. I forgot to mention that Miss Glendon is married. We always address her by her stage name, but in private life she is Mrs. Henry Graham."

"Married!" Dick was stunned. "But she has never mentioned her husband to me?" he blurted out.

"Well, she hasn't much of a husband to mention," Willard blazed.

"Graham is a handsome young brute, dissolute as they make them; but you can't make her see it that way. Although having to support herself for two years, she refuses to discuss him, except to reiterate her belief that some day he will return to his senses. Poor little kid," he ended sadly, "she's making so brave a fight that I should hate to have any further trouble come to her."

Running his fingers nervously thru his blonde hair, Dick said: "Naturally I had no idea that Miss Glendon is a married woman, but Bob, you seem to have a wrong impression. We are good friends and nothing more. I promised to take her for a ride to demonstrate the speed of my car, and we planned it for today as she is free at noon. I see no harm in it, do you?"

"I suppose not," replied Willard, somewhat doubtfully. "It's up to Miss Glendon, of course; but—." He shook Dick's shoulders affectionately. "You're a fascinating cub, Dick, and I hope you won't cause me to regret having brought you out here."

For a tense second his steady blue eyes held Dick's wavering brown ones, then he swung off in the direction of the studio, while Dick, with lagging steps, turned to his machine beneath the trees. Here he found Miss Glendon seated, waiting for him.

"You appear alarmingly stern," she greeted as he took his place at the wheel. But as he returned no answer, she also fell silent pondering the glance he gave her.

On reaching her home, instead of stopping, Dick sent the car forward at top speed over the stretch of smooth country road. Turning he met her excited eyes and smiled. She seemed to enjoy the ride with the gay abandon of a child.

After a time they whirled into a patch of wood embroidered in wild flowers, which Rosemary desired to gather. Stopping the car, Dick threw himself upon the grass to watch her darting hither and thither, with little ecstasies over each new find.

Presently she came to him, dropping down on the grass beside him. After a swift troubled glance at him she broke the intimate silence.

"Perhaps I was wrong to come with you today," she faltered. "But the temptation of a long ride in that car proved too great for me. You know when one is obliged to work as hard as I do the strain begins to tell somewhat. Usually I am content to remain at home and just rest; but when a few hours of leisure comes on a glorious day such as this, the open calls to me with Whitmanish force. I love the sun, the trees, the grass; a storm actually fascinates me."

Dick listened with delighted interest. "Tell me more," he said gently. "I want to know all your thoughts." He laughed as he ended, but Rosemary found in his tone an alarming thread of tenderness. Startled, she sprang to her feet and hurried to the car. "We must return," she stammered; "please come."

Touched at her distress, Dick bantered her as he turned the car homeward. Although responding in that slow sweet manner which had at first captivated him, the rapid pulsing in her soft throat did not escape him.

The ride back was fraught with sadness. Dick knew that on returning to New York the memory of the past few weeks would torture him. He wondered if she would regret his going. He glanced at her sitting so silently beside him, her hands clasping the flowers she had gathered, while her eyes surveyed the distant hills. Seeking to fathom her thoughts he decided they were not on him.

On reaching her gate, something of his unrest seemed to communicate itself to Rosemary. Her face paled as he told her this was to be a final good-bye, and the hand in his trembled as an imprisoned bird. She looked away while murmuring her farewell, then leaving him abruptly ran along the path into the house.

(To be concluded)

St. Louis Man Discovers a New Kind of Heat

Mr. B. M. Oliver, of St. Louis, has invented an amazing device which ends forever the days of woman's slavery to dirty, mussy coal and wood fires. It sets into the firebox of any kind of heating stove, cook stove or furnace without changes and just by turning a valve, it gives any degree of heat—3 times the heat of coal.
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OUR SUNDAY VISITOR

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HUNTINGTON, INDIANA, DECEMBER 2, 1923

Dearly Beloved Son: Health and Apostolic Benediction! There are two things which, among others, commend to us the Catholic paper Our Sunday Visitor, in editing which you have for many years entirely devoted yourself; the first is the task proposed by you so to spread and explain Catholic doctrine that you might attach Catholics more closely to it, and that you might win over non-Catholics; and secondly, the highly commendatory testimony which we are told this same paper received from Our Predecessor of happy memory, Pius X; and also from other personages of high and indisputable authority.

The one shows you to be a good dispenser of God's mysteries, the other proves that in pursuing this holy undertaking you are following the right path and are laboring with abundant fruit.

Why, therefore, to the praises you have already received should not also be added Our commendation? Indeed, it pleases us to do so in order, if need be, to encourage you in the race you are running. We bestow upon you the Apostolic Benediction to strengthen by the help of Divine grace your ardent zeal and those whom you have as helpers in this work.

Given at Rome, at St. Peter's, the eleventh day of March, 1917, the third year of Our Pontificate. BENEDICT XV late Pope.

Apostolic Delegation, 1911 Biltmore St., Washington, D. C., April 27, 1915.

The nature of your work tends to supply, in a popular and practical way, the religious needs of both the Catholics and non-Catholics.

With pleasure I congratulate you on this good work and express my hopes that your success will continue to increase.

With best wishes I am, sincerely yours in Xto.,
✠ JOHN BONZANO, Archbishop of Melitene, former Apostolic Delegate.

Dear Rev. Father: Fort Wayne, Indiana, March 29, 1912.

Your work of bringing home to our people the better knowledge of the teachings of the Church, and of informing non-Catholics of the claims of Holy Mother Church, is truly an apostolic work, worthy of the highest commendation and encouragement.

Devotedly yours in Domino,
✠ H. J. ALERDING, Bishop of Fort Wayne, Indiana.

IMAGINE THE BRINGING OF CHRIST TO CATHOLICS!

People who criticize Catholics for not offering a heartier welcome to Protestant missionaries into Catholic lands, would, if they thought more deeply, be filled with wonder that Catholics are so tolerant about it. Note this paragraph culled from the press report of a sermon recently delivered by the Methodist Episcopal Bishop resident in Mexico, W. P. Thirkfield by name:

"The door of Mexico is open to the missionaries of the United States that they may change the spiritual and moral conditions of Merico, change the old church of Mexico and bring in the Christ. Let us then not pass by on the other side of the road, but give freely our bit for the aid of our neighbor."

If the Catholic Church were given half a chance in Mexico, she would soon alter the "spiritual and moral conditions" of the people, which, however, are far superior to the spiritual and moral conditions in many parts of our own country. What an insult it is to Catholics to have someone speak of "bringing in Christ" to the people of Mexico, or of South America. These people may be poor in this world's goods, and "poor in spirit" in the gospel sense; they may be illiterate from the worldly viewpoint, but most of them know more about Christ and the eternal truths than the generality of Protestants in the United States. The illiterate peon can tell you that there is one God, who exists in three Divine Persons; he could tell you the story of the birth, life and death of Christ; he knows that Christ is the Redeemer, and that through His merits alone people can be saved. This is a more detailed profession of faith than is exacted of people who affiliate with most of the Protestant organizations in this country. The peons of Mexico can honor Christ's Mother, and the patron saint of their respective parishes and towns, without minimizing in any degree the all-sufficiency of Christ. Worship and honor are not synonymous by any means.

THE ADVENT SEASON.

The holy season of Advent which begins this year on the first Sunday of December is rich in its Liturgy. It is a Liturgy of prayer. Prayer is light and nourishment and life because it brings us into touch with Him Who is our Light, our Nourishment and our Life. The Liturgical Prayers of the Church are the most efficacious prayers, the most pleasing to the ear and heart of God. It is a great privilege of a Catholic to unite his petitions with those of the Church. Our Divine Lord taught us to say "Our Father," because we pray to Him as the common Father of us all. For over a thousand years the Church prayed in her temples seven times during the day and seven times during the night. She did not pray alone. The people kept her company and delighted in the mysteries of the Divine Liturgy. It is a pity that Christians have forgotten the holy vigils and the mystical hours. Divine service had been curtailed even before the rationalism of the sixteenth century. Seldom do we now see the magnificent solemn Ritual of the Church carried out in all its splendor. The people will not attend because they cannot appreciate. They must have a short, low Mass on Sunday. It must be celebrated at a late hour and above all things there must be a very short sermon.

We would that the exhortation of the Apostle to the first Christians might find response in our day: "Let the peace of Christ rejoice in your hearts; let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles singing in grace in your hearts to God." It was in the Liturgical prayers of the Church that the holy Doctors of the early ages and the venerable Patriarchs of the desert acquired that spiritual knowledge and tender devotion which they have left us as treasures in their writings. Streams of light and love poured into their hearts during those long hours of psalmody. From them the Seraphic Bernard imbibed that wonderful unction which runs like a stream of sweetness through all his writings. The hidden manna, which is ever so fresh in the Imitation of Christ, that inexpressible charm and tenderness of the sainted Louis Blosius, was won from the daily use of the Sacred Liturgy. The Christian soul is the bride of Christ. It should be possessed with a love of prayer. In prayer she will find that clear water which springs into life everlasting, the water that flows from the fountains of the Saviour. In prayer the Christian soul enjoys a heavenly interview. Like the Royal Psalmist, it may say: "My heart hath uttered a good word; I speak my works to the King."

The season of Advent is particularly a season of prayer. By prayer we prepare ourselves for the coming of Him Who is to bring that peace which the world cannot give. With the Apostles we should ask: "Lord, teach us how to pray." And the Lord will teach us. He can make the dumb speak and give an eloquence to the mouths of children. He will send His spirit of grace into our hearts that we may learn to speak to Him through the ineffable gift of prayer. We will then be ready to welcome Him on Christmas morning. —B. X. O'R.

We are reading in different papers of the advent of the Sistine Choir in this country.

While it is very likely that this choir will give perfect satisfaction to lovers of music, Rome would have it understood that the choir is *not* the Sistine Choir. The Papal Delegate in Washington recently declared: "The so-called Sistine Choir is not authorized to use that name, nor, is its American tour authorized by the Holy Father.

:-: OBJECTS COMMENDED TO YOUR CHARITY :-:

The following amounts were contributed to the different funds from Nov. 7th to Nov. 21st:

For Our Sunday Visitor Building Fund	$126 00	Total—$80,711 82
For Education of Priests for Poor Dioceses		Total— 12,885 75
For Missions—Home and Foreign		Total— 12,051 85
For Literature Propaganda in Needy Places	50 80	Total— 10,522 40
For Colossal Statue of Christ at Washington		Total— 8,858 85
For National Shrine		Total— 2,691 65
For the Seminary	5 00	Total— 489 77
For Mexican Schools		Total— 366 93

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An Itemized List of Contributions Follows:

$20.00—Cincinnati, O.; New York, N. Y.; Louisville, Ky. $10.00—Roscoe, Minn.; Indianapolis, Ind.; Chicago, Ill.; Kamsack, Can.; Evansville, Ind.; San Jose, Cal.; Rochester, N. Y.; Hamill, S. D.; Lyndonville, N. Y.; New Orleans, La. $7.00—Harbor Springs, Mich. $3.00—Chicago, Ill. $2.00—Cincinnati, O. $1.00—Fort Wayne, Ind.; Wheeling, W. Va.; Detroit, Mich.

Amounts under $1.00 not listed for want of space.

Building Fund—Last Two Weeks' Report—$126.00

Readers Speak to Readers

Glenmora, La., Nov. 4, 1923.

Dear Father Noll:

Am asking you to publish the enclosed article for the love of God and St. Francis.

To be most effective it would need to appear before the reference to the news item, of the women appearing immodest dress before the Pope, gets too stale.

By publishing this article you may "fire a shot that will be heard around the world."

You see, of course, how it would work out if the Church permitted members of the III. Order Francis (and members of the other III. Orders also) to wear their habit publicly.

The most devout and detached would take to it naturally as filling a need and longing in their lives; these are the religious at heart living in the world and after all these years of frequent and daily communion among the laity (some 18 years) there would be found great numbers who amid their vain and material surroundings "use the goods of this world as tho they used them not."

The example of these faithful followers of Christ, coming out so boldly for spiritual things would cause the next grade to move up to the station they had quitted, for the higher and those just below would step into their places, and so there would be a great movement forward in the whole body of the laity.

It would raise the moral tone of the whole Church.

This age is so material, so dependent upon what is seen and experienced that religion must use externals and obtrude itself in order to draw the attention of the world away from so much that is constantly exhibited and paraded in an indefatiguable effort to win the last one of us.

If the world won't come to the Church, the Church must go to the world.

Laymen frequently seen in the garb of religion would be a silent rebuke to the abuses of the day. It would cause many to pause and reflect, and it would be the means of instructing many to justice.

When the banners of indecency, injustice and pride are flaunted in our faces at every turn it is time for religion to hang its draperies on living models and set them where all who run may read, that the world may know and understand that purity, mercy, and justice have not perished from the earth.

Won't you, Father, as the good apostle you are, take this matter under consideration and advisement and see if great and lasting good cannot be brought about by return to the use of the III. Order habits by laymen?

May God and St. Francis place this wonderful means to justice and peace once more in our hands.

Sincerely yours in Christ,
(Mrs.) J. T. WHIPPLE.

St. Louis, Nov. 20th, 1923.

Dear Editor,

The readers of our Catholic papers are frequently advised to be ready to give a reason for the faith that is in them, and prepared to answer the questions that their non-Catholic friends may ask at any moment.

It has seldom been my good fortune to be asked such questions, or called on to defend any of the teachings of our holy faith. I have been in business for many years, and have a large number of friends and clients who belong to the various Protestant denominations, but I am still waiting for the first of them to offer any criticism of my faith, or call on me to answer one of the queries that most commonly turn up in the "Question Boxes." This I am sure will prove to be the experience of most Catholic business men, and I have formed a conclusion of my own as to the reasons for this condition.

While I have never made ostentatious display of my religion, I have not on the other hand "hid my light" or failed to observe publicly the regulations of our holy faith, and this, strange as it may seem, is in my opinion the very reason that my non-Catholic friends ask no questions relating to the Church or its teachings.

The glorious record of conversions in our country furnishes proof that many sincere Protestants with their hearts raised to God, their minds set on the salvation of their souls, and that alone, have gone out bravely to seek information and light, yet the evidence is strong that most of them are afraid to make inquiries, lest the proof of the claims of the Church may be made so strong that it would be impossible longer to smother their conscience, and remain outside.

It has always been a matter of the greatest wonder to me how sincere God loving men and women, many of them living in doubt and uncertainty as to the status of their own particular denomination, can resist the sweet and beautiful appeal of the Catholic Church, but ignorance and prejudice are hard masters, and nothing it seems short of the Grace of God can overcome them.

I have known a number of converts from the Protestant churches, and all of them confessed to holding formerly the same deep prejudice to what they were taught to believe was the Catholic Church. Happily in each case this was succeeded on learning the truth, by an intense love for that dear mother whose embrace they had so long resisted, and for whom they are now ready to make any earthly sacrifice.

Let us remember those "other sheep" and pray to God that we may be instrumental in bringing even one of these into the peace of the true church.

G. F. H.

628 Gravier St., New Orleans, La., August 31, 1923.

Rt. Rev. and Dear Msgr. Noll:

As a former editor of The Morning Star, the official organ of the Archdiocese of New Orleans, and a contributor to a score of publications of both sacred and secular tendencies, I trust that I may use your valuable readers' space to say something about the so-called Fundamental-Liberal argument that is agitating many thinkers today, and notably Mr. Glenn Frank, editor of The Century Magazine. This is not a problem to the real Catholic, of course, but it is of paramount importance to "lukewarm" Catholics and to non-Catholics who are groping in the "twilight zone" between Catholicism and Protestantism. Ordinarily, this subject-matter is supposed to carry a "No Trespassing" sign with it to Catholics. But my position is that Catholicism can well stand the severe tests of the Forum of Logic!

As I see it, the attempt of Mr. Frank to "liberalize the fundamentalists" is an attempt to defundamentalize the fundamentals, or, rather, the Fundamental—a logical impossibility! Consider, by analogy, the Constitution. This document is fundamental, organic, authoritative. Make it less than that and it is only an approximation to the Constitution. But if the Constitution speaks with authority, the Son of God by His very nature speaks with Authority. He can make no mistakes, of course—else He would not be the Son of God. If He were not the Son of God, then pragmatic liberalism (according to "temperamental" interpretation) could supplant His Fundamentalism. But His Authority cannot be challenged any more (indeed, still less) than the law of gravity or a chemical formula can be challenged. The fundamentalists, therefore, not only have the best of the argument—they have the whole argument.

This problem cannot be made the subject of a distinctly metaphysico-ethical problem in the abstract. For it rests on the Bible—a written document like a will or a contract. It is God's Will or Testament! The problem is not even strictly intellectual. For the spirit of Christ is a thing apart from mere intellectual concept, temperamental bias, or pleasant emotion. The spirit of Christ explains why the Church holds that faith comes in the true sense only by the grace of God. If you look at Christ, the Son of God, Saviour alike of the intellectual and the non-intellectual, in any other light you, in effect, deny His Divinity—you deny His genuinely supernatural power. How can one argue, therefore, that what comes from God is not absolutely and unqualifiedly Fundamental. Now the reader can see why I am not afraid of the Forum of Logic in defending the Fundamentalism that has lasted for two thousand years!

Finally, this is real Fundamentalism: The supernatural power of the Holy Ghost making known to the soul of man the Divinity of Christ and His soul-saving power. All of which brings me to those Fundamental words in that Fundamental Book that we call the Holy Bible: "Thou art Peter, and upon this rock I will build My Church; and the gates of Hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven: and whatsoever thou shalt bind on earth shall be bound in Heaven: and whatsoever thou shalt loose on earth shall be loosed in Heaven." Hence, the words "Without Me, ye can do nothing" are quintessence of wisdom—and the true foundation of true Fundamentalism!

Respectfully and sincerely yours,
WILLIAM MORGAN HANNON.

A COUNTRY MOTHER ON CATHOLIC CENTERS.

By Edward T. Garesché, S. J.

As a result of the notice published in Our Sunday Visitor, concerning the efforts we are making to encourage Catholic Centers for Young Men, we have received the following letter, which is worth publishing entire for the light it sheds on this subject from the standpoint of the Catholic Mother who sees her sons leaving her to go into the city. We give the letter as she has written it only omitting names and places.

"Dear Father: Reading in today's Sunday Visitor of your efforts in behalf of Catholic centers for young men I could not refrain from writing you.

"I am a Catholic mother and though this is a work for the Catholic men I must voice my words of hope for the success of your plan.

"I live in the country and it is we country folks who see the need of such in your big cruel cities. I can name dozens of good young men who have gone from our parish to the city and went from indifference to actual loss of faith. You in the cities don't quite relaize how hard it is sometimes for a country person to get to Mass. We are used to our little home churches where we know our pastor intimately, where we are surrounded by friends.

"Your big grand churches seem vast and strange, even cold. We don't know the priests who come and go, we don't understand the ways, we don't feel at home. Is it any wonder then that young men, good young Catholic men fall away and get in with bad company and so gradually stay away from Mass altogether? Such a center as you propose would mean so much. It would throw the right sort of influence around our boys who go to the city to work until they learn the ways of the city, "get their bearings" so to speak and then a less number would lose the Faith.

"I wish there were some way I could help. Two of my own brothers left home practical Catholics, one now is almost an agnostic, the other a fallen-away Catholic. My own son must go next year to finish High school. Will it mean a loss of his most precious possession? My daughters are safe in Catholic Convent schools, but Oh, my boys! How I dread the future for them, how I dread the city!

"Such a center or centers for our Catholic young men is a crying need and I shall pray for its success.

"Sincerely,
"A COUNTRY MOTHER."

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4. Will your gift to Me on Christmas Day be the most valuable of the presents you will give to your friends? If you love Me more than all your friends, you will do more for Me than for any other. Haven't I a right to expect the best gift from you, whom I love so much? I have done everything for you: I know you will try to do something for Me in return; and I believe you will offer a BETTER gift to Me than to any of all your other friends.

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